•cannot come into being except by a limitation of
truth and good into partial and relative forms and
by a breaking up of the unity of existence and
•consciousness into separative consciousness and
separative being. For where there is oneness and
•complete mutuality of consciousness-force even in
multiplicity and diversity, there truth of self-
knowledge and mutual knowledge is automatic and
•error of self-ignorance and mutual ignorance is
impossible. So too where truth exists as a whole on
;a basis of self-aware oneness, falsehood cannot enter
•and evil is shut out by the exclusion of wrong
•consciousness and wrong will and their dynamisation
of falsehood and error. As soon as separateness
•enters, these things also can enter; but even this
.simultaneity is not inevitable. If there is sufficient
mutuality, even in the absence of an active sense
•of oneness, and if the separate beings do not
transgress or deviate from their norms of limited
knowledge, harmony and truth can still be sovereign
.and evil will have no gate of entry. There is,
therefore, no authentic inevitable cosmicity of
falsehood and evil even as there is no absolute-
ness; they are circumstances or results

that arise
•only at a certain stage when
separativeness
•culminates in opposition and ignorance
in a
primitive unconsciousness of knowledge
and a
resultant wrong consciousness and
wrong knowledge
with its content of wrong will, wrong
feeling,
wrong action and wrong reaction. The
question
is at what juncture of cosmic
manifestation the